We rejoice to recognise such a being in man. We trust that we are cherishing no presumptuous feeling when we believe him to be free, as his Maker is free. We believe him, morally speaking, to be as independent of external control as his Creator must ever be, as that Creator was when, in a past eternity, there was no external existence to control him.

But the advocate of philosophical necessity interposes, and tells us that every effect has a cause, and that every disposition and volition of the intelligent creature must have an antecedent producing it. We at once agree with him. We are led by an intuition of our nature to a belief in the invariable connexion between cause and effect; and we see numerous proofs of this law of cause and effect reigning in the human mind as it does in the external world, and reigning in the will as it does in every other department of the mind. But in believing the whole mental world to be thus regulated, we are not seeking to lower or degrade it. So far from the law of cause and effect being a restraint on the freedom of intelligent beings, we cannot conceive of a free and intelligent agent except under the operation of such a law. We may, indeed, by an exercise of the imagination, try to picture to ourselves a being in whose mental operations there is no such law, whose thoughts and volitions follow each other at random; but we cannot conceive of that being as intelligent or responsible; we are constrained to conceive of him as utterly helpless, and in a more lamentable condition than the raving maniac.

If it be alleged that the circumstance, that volitions have a cause, renders the agent no longer responsible for them, we forthwith demand the proof. If it be replied, that the conscience says so, then we meet the assertion with a direct negation. The conscience clearly announces the responsibility of intelligent and voluntary agents, but it attaches no such condition to accounta-

bility. No doubt it says, that if actions do not proceed from the will, but from something else, from mere physical or external restraint, then the agent is not answerable for them. But if the deeds proceed from the will, then it at once attaches a responsibility. Place before the mind a murder committed by a party through pure physical compulsion brought to bear on the arm that inflicted the blow, and the conscience says, Here no guilt is attachable. But let this same murder be done with the